THE Lord JESUS HIS COMMISSION

(Under the Broad Seal of his HIGHNES THE Royal & Real Lord PROTECTOR of Heaven and Earth) as MAN, to be the alone JUDGE of Life and Death, in the Great and General ASSIZE of the WORLD;

Proved and Improved before the

Reverend Judges

AT THE

Assize holden at *Maidstone*, March 17. 1655.

FOR THE

COUNTY of KENT.

By HENRY SYMONS, M.A. and Minister of the Gospel at *Southfleet* in KENT.

John 5.22.27. *For the Father judgeth no man, but hath committed all judgment to the Son, and hath given him Authority to execute judgement also, because he is the Son of man.*

Hic ostendit, quòd in ea carne venit judicaturus, in qua venerat judicandus. *Aug. de Civ. Dei*, lib. 20. c.6.

Bene terrena declinat, qui propter divina descenderat, nec judex dignatur esse litium & arbiter facultatum, vivorum habens mortuorumque judicium. *Amb. Tom. 3. lib. 7.* in Luc.

Ἥξει δ' ἱερογλυφὲν βασιλεὺς ἀιῶσιν ὁ μέλλων
Σαρκὶ παρὼν κρῖναι πάντων κόσμον ἀπάντων. Sybil. Erythr. Vat. ut *Euseb.*

London, Printed by *J. H.* & are to be sold by *H. Crips* in *Popes-head alley*. 1657.

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METRIC

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(Under the Broad Seal of his HEAVENS

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and General Assizes of the World

Penned and Improved before the

Reverend Judges

AT THE

Assizes holden at Maidstone, March 11, 1659

FOR THE

COUNTY of KENT.

To the Truly Honourable HIS Deservedly Honoured Friend Sr *MICHAEL LIVESEY* Baronet, High Sheriff of the COUNTY of KENT.

Noble SIR,

IT is my ambition to put, not my Sermon, but my Service in Print; so much I stand ingaged to your Honour, that it's not the Dedication of my Sermon, but of my self, that will satisfie you, nor that neither. I know this Criticall, or rather Hypercriticall, I had almost said, Hypocriticall age, will censure and slander me for pride and presumption in appearing so publickly, but the Orator hath made my Apology; Furtivè gratias agunt qui in angulo & in aurem. Sen. *de Ben. lib.2.cap.23.*

aurem. *They that give private thanks for publick favours, commit a theft for which they deſerve (though not to be burned in the hand) yet to be branded in their name for ingratitude. This hath cauſed me to proclaim my indearments and indebtments upon the houſe top. It was my fear once (what was* Furnius *to* Auguſtus Cæſar) Ne morerer ingratus. *I have laid hold therefore on this lock of opportunity, to publiſh to the world, what ground I had to render ſuch a Teſtimony of Gratitude. When I deſigned my ſelf and Miniſterial ſervice for* Briſtol, *and to baniſh my ſelf from mine own native Country, by a perpetual Oſtraciſm. and to ſay that which was written upon the Tomb-ſtone of* Scipio Africanus, Ingrata patria, ne oſſa quidem mea habes: *unſought to, unſent to, on my part, you Barracado'd up my way with* Southfleet *Living: Since which time I have fallen (*fato neſcio quo iniquo*) between the two Mil-ſtones of this age,* Cavaliers *and* Cavellers, *I mean, prophane ſinners, and proud Sectaries, who endeavoured to grinde me to powder; you alwaies interpoſed your ſelf to keep me from the* malice *of the one, and the* malignancy *of the other. Theſe ſtorms alaid, perceiving that moſt mens conſciences were ſo feſtered with corruptions, that they hate him who* rebuketh in the gate, *and abhorre him* that ſpeaketh uprightly, *Amos* 5. 10. *I reſolved to ſilence my ſelf,* becauſe it was an evil time, *ver.* 13. *and to obſerve that rule,* λάθε βιώσας, *to hide my ſelf in ſome dark cloud or corner, and never to have appeared in publick any more; but to have concluded with* Luther's Vadat mundus, ſicut vadit, nam vult vadere, ſicut vadit. *You then ſued me with a* Latitat, *and cauſed my perſonal appearance before the Judges, to an-*

Eraſm. *Apoth. lib.* 7.

Val. Max. *lib.* 5. *cap.* 3.

ſwer

swer se defendendo. *Sir, that such a broken pot-sheard (who did as little desire, as deserve to act any part on such a publick Theater) should be cull'd and call'd out by you, must needs publish, your judgement was very weak, or your affection was very strong. And because there is a* Noverint universi *upon your judgement, for the solidness and soundness of it, I must acknowledge it was the vail of your Love that covered my many defects and deficiencies for such an imployment. You have been a fast and faithfull friend to me at all turns and times; You are none of those Glow-worm* Amico's *(with which this age more abounds, than* Nilus *with Crocodiles) who promise and pretend much light and heat of love and affection, but being touched and tried, have neither; but only the squalid and noisom matter of* Your servant Sir. *You stood by me when it was little less than Treason to own a Minister, who had sincerely begun with the Parliament-Cause, and did seriously endeavour to keep the Parliament-Covenant. Wherefore having more reason, than ever* Æschines *had to* Socrates, *I Dedicate and Devote my self wholly to your service. This acknowledgement had come out sooner, but that you were so serious and sedulous to do your Country service, that you could not but have returned* Antipaters ὁ μολάζω: *But now hoping you shall have leave and leasure for soul-affairs, I present that to you in whole, which you heard but in part. Time was (by the Judges command) not Executor to, but Executioner of my Text, the glass was the fatall* Atropos, *to cut asunder the life-thred of my Sermon, so that I was* Autor operis imperfecti, *I therefore here lay it forth, in the true method it was composed. I preached it to you then to*

be a Star to guide you in your preſent place, I preſent it to you now, to be a fiery Pillar to lead and lighten you in your future pilgrimage. Sir, be pleaſed to let this Sermon be another Jerom's *Trumpet, to ſound Judgements. Alarum alwaies in your ears; I can aſſure you it will be of ſerious conſequence to you in your life, and of ſweet conſolation to you in your death. But not to create further trouble* (verbum ſapienti) *I ſhall winde up all upon the quill of thoſe words, which were* Pauls *Prayer for good* Oneſiphorus, The Lord grant unto you that you may finde mercy of the Lord in that day, 2 *Tim.* 1. 18. *Which is the daily Prayer of*

Your obliged Chaplain,

From my Study
in *Southfleet*,
Nov. 1. 1657.

HENRY SYMONS.

Reader, The abſence of the Author, and his inconvenient diſtance from *London*, hath occaſioned ſome leſſer miſtakes in this Sermon, which thou art deſired to amend Thus:

Errata.

Page 2. line 9. for *prophane*, read *profound*. p. 3. l. 9. r. *ſuperficiem*. p. 11. l. 15. r. *principall*. p. 16. l. 30. r. *Syſamnes*. p. 24. l. 27. r. *qui*. p. 25. l. 19. r. *taken in adultery*. p. 26. l. 38. r. *faith*. p. 27. l. 22. r. *center*. p. 31. l. 5. r. *Pſal.* 50. v. 21. p. 32. l. 9. r. *Archuſa*. p. 34. l. 16. r. *generall*.

The Text.

Acts 17.31.

Because he hath appointed a Day in the which he will Judge the world in righteousneſs, by that Man whom he hath ordained.

Paul being perſecuted by the envious Jews from *Theſſalonica*, v. 5. and proſecuted by them to *Berea*, v.13. is carried by providence to *Athens*, v.15. A place not more *Famous* for *Learning*, than *Infamous* for *Superſtition*: which *Paul* perceiving, his heart fired, the flame whereof vented at his tongue againſt their Idolatry, *v.* 16,17

The Philoſophers readily encounter him, being joyfull to meet with any Champion that will combat with them, *verſ.* 18.

With all *celerity*, yet *civility* they carry him to *Areopagus*, the higheſt Court in *Athens*, *v.*19. where he ſtanding up in the midſt of *Mars*-hill, makes a moſt Elegant and Eloquent Oration, ſtuft with ſo much *Rhetorick*, ſtrengthned with ſo much *Reaſon*, that they might have ſaid, as *Julian* did of Chriſtians uſing the Heathens Learning, τοῖς ἐυτῶν πλεύροις ἐλιττόμεθα, Like birds we are wounded with Arrows headed with our own Feathers. Here I might take occaſion to acquaint you with the excellency and neceſſity of Oratory,

Oratory, as a hand-maid to Divinity; but I am not now in the Rhetorick Schools.

I ſhall leave the Rhetorical part, and inſiſt on the Rational, in which *Paul* labours two things:

1. To *convince* them by Reaſon.
2. To *convert* them to Religion.

1. He ſpreads before them a draft of their own folly, ſhewing the Maſters of Reaſon had forfeited their Reaſon, that ſuch prophane Philoſophers ſhould worſhip a God, that they know not *whence* he is, *what* he is, *who* he is, *where* he is: that a Bill ſhould be ſent to the Grand Jury of Philoſophers about that God that gives Being, Breathing, and every bleſſing, and they ſhould return an *Ignoramus*. *Lucian* (the *Prævaricator* in his age) did obſerve, that the very Clowns and Corydons, neighbours to them, did deride the Philoſophers, by ſwearing by him that was unknown at *Athens*.

2. He preſſes on them their Being { from / in } { God }:

Which he confirms by one of their Prophets, but as we term them, their Poets;

τῶ γὰρ καὶ γένος ἐσμέν. *v.* 28. A piece of *Aratus* an Heatheniſh Poet very delightfull to King *Antiochus* in his daies.

Obſ. *A piece of an Heatheniſh Poet is in the Scripture*: What offence then can it be to be in a Sermon. We have three ſingular and ſweet Arguments couched up in this Diſcourſe.

1. God made you, therefore you cannot make God.

2. God made you of better matter and mettal than gold and ſilver, wood and ſtone; now if a living Man be better than any Picture or Statue whatever, then it much proclaims your vanity and weakneſs to make a God of that which is farre below your ſelves.

3. He made you of his Race and Kin, according to your nobler part (that *divinæ auræ particula*) your Soul, therefore your worſhip of him muſt be ſuch as principally flows from

from that, *viz.* pure and ſpiritual worſhip; as *Cato*, though a Heathen, could affirm.

Si Deus eſt animus (nobis ut carmina dicunt)
Hic tibi præcipue ſit pura mente colendus.

Having wrought conviction, he endeavours converſion, by preſſing and perſwading them to Repentance, from the great and general command of God, *ver.* 30. *The times of this ignorance God winked at, but now commandeth all men, every where to repent: i. e.* God was pleaſed once to be an Overſeer to the world, but now he is Lord High Conſtable of the world, to command you to repent.

ὑπερίδων i.e. ſuperficium tantum intuens. Sanct.

Obſ. *Repentance for ſinne is the firſt and great Goſpel duty.* *Paul* preſſes this *Inprimis* upon the Philoſophers, from Gods univerſal command both of perſons and places, *All men, every where, to repent*: How doth this beat down the flag of the Antinomians, or rather Autonomians, who ſay it is ſo far from a Goſpel duty to repent for ſin, that it is a ſin for to repent.

In my Text he gives the reaſon why it is ſo neceſſary to repent, becauſe of that rigid Judge, and righteous judgement, that are ſurely and certainly to come, *Becauſe he hath appointed a Day.*

Doct. *It will be a dangerous and dreadfull thing for Philoſophers, Orators, Maſters of Reaſon, the wiſeſt and wittieſt of men to be found in a ſtate of ſinne and ſuperſtition in the day of Judgement.*

The words in themſelves are a lively deſcription of the great and general Aſſize.

There are three things to be done about them.

1. Explication of the Terms.
2. Diviſion of the Text.
3. Deduction of the Truths.

Firſt, To explicate and unfold.

1. *He hath appointed*: ἔστησεν *poſuit*; he hath put it among the Records of heaven, in his eternal Decree hath fixed it.

2. *A Day*: precisely a day artificial set and short; we reade of lesse, not of more, *Matth.* 24. 36. *Of that day and hour.*

3. *To judge*: κρίνειν, divide and separate (*sic proprie, Pasor.*) *Judicio* {*Discussionis, Retributionis,* Aquin.

4. *The World*: τὸν οἰκουμένην, *orbem terrarum*, the rational, but sinfull world: vile Angels, wicked men.

5. *In righteousnesse*: ἐν δικαιοσύνῃ, in equity; a vertue highly valued among the Heathen, that the Philosopher saies of it, it out-shines the evening and morning Starre, and concludes with *Theognis*,

Arist. 5^to^ *Eth. cap.* 3. ἐν δὲ δικαιοσύνῃ συλλήβδην πᾶς' ἀρετὴ 'στι.

6. *By that man*: ἐν ἀνδρὶ; for δι' ἀνδρὸς an Hebraisme, *Ribera*, *per*, very usual in the Scripture, *Lor. in loc.*

1. Man, *i. e.* the nature and shape of a man, perfect man, though more perfect than any man: *Virum attamen ut supra virum.*

Orig. *in Matth.* 1. 2. That man.

1. *Per modum excellentiæ*, that good man; *Job* 1. 1. *There was a man in the land of Uz*, *i. e.* one good man among many bad in *Edom* and *Idumæa.*

2. *Per modum eminentiæ*, that great man, *i. e.* a Judge in power and authority, a Magistrate Civil or Military.

Arma virumq; cano. Virgil. *Æn.* 1.

Num. 27. 16. *Set a man over the Congregation.*

3. *Per modum conjunctionis*, that good man, that great man, that *Ish*, as Criticks observe; a man of men fitted to honour God and govern men. *Jer.* 5. 1. *Runne ye to and fro thorow the streets of Jerusalem, and see now if you can finde a man*; surely no hard matter in such a thronged City as *Jerusalem* was, to finde a man, but such a man (*qualem vix reperit unum*) as God requires, a good and great man: This is a sweet and happy conjunction, when great men are good men, and when good men are great men; farre better than

Plato's

Plato's Commonwealth, *ubi Philosophi sunt reges, & reges Philosophantur.*

7. *Whom he hath ordained:* ᾧ ὥρισε, *pro* ἐκείνῳ ὃν ὥρισε Græcisin, *Piscat. Per quem decreverat,* Vatab.

Obs. *That man whom God hath anointed to be mans Saviour, he hath also appointed to be mans Judge.*

Secondly, To divide the Text; in which are five parts.

1. The Author and Ordainer, he that commands Repentance, *God.*

2. The circumstance of time, *a day.*

3. The felons to be adjudged, *the world.*

4. The manner how, *in righteousnesse.*

5. The Judge, who? *that man whom God hath ordained.*

Thirdly, To deduce and derive the Truths, which though they are very many, yet I shall contract, or rather extract the vertue of these five parts, into this quintessential Doctrine:

Doct. *That God hath given that man Christ Jesus, the power and prerogative for the judicial transactions of the day of judgement.*

In the prosecution of this Point I shall shew you,

1. ὅτι, That it is so.

2. διότι, Why it is so.

3. καθότι, How he is so.

First, ὅτι, That it is so: And here I shall summon both Law and Gospel to give in their evidence to confirm this Truth.

I. The Law, which saies it can witness, that *Enoch* the seventh from *Adam* prophecied, *Behold the Lord cometh with ten thousand of his Saints to execute judgement upon all, Jude* 14.

Give me leave to make the best of my witnesses evidence; and this I shall do in four particulars.

1. Observe the antiquity of this Truth, *Enoch* the seventh from *Adam* (*i.e.* in that particular direct line) who lived (as Chronologers affirm) 306 years in *Adams* daies. *Omne vetustum venerandum.*

Obs. *The end of the world was preached and propheſied in the beginning of the world.*

2. ἰδὼ, *Eece* behold, *particula inſerviens ad indicandum, incitandum*, Ravan.

1. Not only for admiration of a thing as moſt wonderfull, *Iſa.*7.14. *Behold a Virgin ſhall conceive a child.*

2. But alſo for attention to a thing as moſt certain, *Matth.*28.7. *Behold he goeth before you into Galilee.* So here.

3. κύριος, The Lord, Perſonally, not Eſſentially. See who this Lord is, 2 *Theſſ.*1.7. *The Lord Jeſus Chriſt, who ſhall be revealed from heaven with his mighty Angels.*

4. ἥξει, *He comes*, the preſent for the future tenſe, to intimate (ſaies Mr. *Perkins*) to us the certainty of his coming: the ſenſe is, he ſhall as certainly come, as if he were now a coming.

II. The Law juſtifies, that *Solomon* the wiſeſt Prince and Preacher avows and avers it, in his recantation Sermon, *Eccleſ.*11.9. *Rejoyce O young man in thy youth, and let thy heart chear thee in the daies of thy youth, and walk in the waies of thy heart, and in the ſight of thine eyes, but know thou that for all theſe things, God will bring thee into judgement.* *Lavater.* *Verba hæc valde emphatica.* The words are ironical, and are a ſmart jeer to the Hectors and Ranters of his age: He does as Hoſts, ſerve in great cheer, but withall, ſends after a ſawcy reckoning; *Venite ad judicium.*

2. Crier, Call in the Goſpel that that may teſtifie, or rather terrifie with its witneſſe.

1. That affirms, it is one of the firſt principles in every beleevers Catechiſm, *Heb.* 6, 2. *and of eternal judgement.* *Contra principia negantem non eſt diſputandum.* Now to deny a principle in the Schools, much more in the Scriptures, is a groſſe and grievous Soleciſm.

2. It can teſtifie that its a Statute-Law that was never yet repealed, nor ever ſhall be, *Heb.*9.27. *It is appointed unto men once to die, and after this the judgement.* This Statute ſtands in force as much for Judgement as for Death; Judgement is as ſure as death. Perhaps you will ſay, this witneſſe ſpeaks not home to the point and purpoſe; It ſpeaks enough to prove a day of judgement, but nothing to prove Chriſt to be Judge in that day. Though Judge and day of judge-

ment

ment be *relata*, and one doth neceſſarily imply the other; ſo that I ſhould not need to produce farther teſtimony; yet to let you ſee what a full witneſs the Goſpel is, you ſhall have it proved *totidem verbis*, Rom. 2. 16. *In the day when God ſhall judge the ſecrets of men by Jeſus Chriſt, according to my Goſpel.* 2 Tim. 4. 1. *I charge thee therefore before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead at his appearing.*

Poſito uno relatorum ponitur et alterum.

Secondly, διότι, Why ſo; here paſſing by many reaſons, drawn;

1. From the pleaſure of God to conferre this royalty.
2. From the excellency of his perſon.
3. From the fitneſs of his ſpirit.
4. From the conveniency of his affinity.
5. From the end of his death and reſurrection.
6. From the rectitude of his viſion.
7. From the merit of his deſert, *appretiativè*: all which you may finde in *Aquin: ſum. part* 3. *queſt.* 59. *art.* 2. *in concluſ.*

8. I ſhall only inſiſt on the equity of it; why this man ſhould be Judge, he hath ſuffered and ſuſteined infinite and unparralleld injuries and indignities.

1. He was all his life ſlandred, ſcorned, ſcoffed, perſecuted.
2. He was baſely, barbarouſly, falſely, unjuſtly, ignominiouſly put to death by the High Court of Juſtice, whereof *Pontius Pilate* was Lord Preſident.
3. He hath ever ſince his reſurrection and aſcenſion been kept from his throne in Kingdomes and Conſciences.

1. Kingdomes.

1. *Tartaria*, puts up the Divell.
2. *Turkey*, *Mahomet* that impoſtor.
3. *Jewes*, their *Moſes*.
4. *Rome* and the greateſt part of *Europe*, Antichriſt. *Rev.* 13. 13.
5. *England*, and thoſe places that have caſt off all theſe, yet doe not ſet up Chriſt, but doe in ſome ſence worſe than they, for many defie Chriſt, deny Scripture, breake Covenants, abuſe liberty, ſlight Magiſtrates, deſpiſe Miniſters,

conteme

contemne Ordinances, hate the godly, live as if hell it ſelfe were better loose, or as if this were the time of Sathans being looſed from his thouſand yeares confinement and impriſonment, to be their deare and dread Soveraigne.

Rev. 20. 3.

2. In Conſciences; how is Chriſt put by his throne in every mans heart? what ſtrange Soveraignes doe they ſerve and ſubmit to? Sin, Sathan, World.

Hæc tria, pro tribus nomina.

How daily is Chriſt crucified by ſin, *Heb.* 6. 6. how often is his blood ſhed profanely by unworthy receiving the Sacrament? Therefore it is but juſt and equitable, that that man and Maſter, that ſupreame Soveraigne ſhould come to account with the world in generall, and with every perſon in particular, for theſe affronts and inſolencies, that thoſe his enemies that would not have this man to reigne over them, ſhould be brought forth and ſlaine before his face, *Luk.* 19. 27. It is moſt juſt that thoſe who would not be ruled by his Scepter, ſhould be ruined by his Sword.

Thirdly; *καθότι*; How ſo, or what manner of Judge he will be, ſuch a Judge as never rode Circuit in the world before.

1. He is the ſupreame Judge, *Rev.* 19. 16. King of Kings, and Lord of Lords, the Lord Cheife Juſtice of the King of Heavens Bench, that ſheaſe in *Joſephs* viſion, unto which all the reſt give obeyſance.

2. Sole Judge, none joyned in Commiſſion with him, *John* 5. 22. *The Father judgeth no man, but hath committed all judgement to the Son.* It is true, God the Father judges *autoritativè*, Saints *interpretativè*, but Chriſt only *executivè*.

3. Univerſall Judge; *Judge of all fleſh*, Gen: 18. 25. and more too, *orbis terrarum*, of the Divels alſo, whether they be in the center of the earth, or in what ever region of the aire. Heb. 12. 23. *The Judge of all.* Rom. 14. 10. *We ſhall all ſtand before the Judgement ſeat of Chriſt:* Emperours, Popes, Princes, Potentates, Peaſants, all muſt hold up

their

their hands at his barre to be tried for their lives.

4. An omniſcient and all-knowing Judge; he is *ſagax animi*, he hath *notitiam legis & facti*, he knows every point and punctilio in the Law, every act and accent of mens ſins. *Rev.* 2. 2. *I know thy works*, whether good or bad, the time when, the place where, the parties with whom, the manner how, the end wherefore. *Heb.* 4. 13. *All things are naked and open to him with whom wee have to doe.* An alluſion to Anatomizing, wherein every veine and muſcle is ſeene. Chriſts eyes are more ſeeing and ſearching than the Sunne (that *oculus mundi*) the worlds overſeer. *Rev.* 2. 23. *And all the Churches ſhall know, that I am he which ſearcheth the reines and the hearts.*

5. A powerfull Judge; no evading, nor avoiding his ſummons or ſentence, no *Non eſt inventus*, can be returned, if in earth, aire, ſea, or hell, Chriſt will finde him, and fetch him out. *Pſal.* 139. 9, 10. *Wee muſt all appeare*, 2 Cor. 5. 10. *Nolens volens* Chriſt will fetch and force every one; *Hominiſſe quo fugias latere erit impoſſibile, apparere intolerabile.* Anſelt.

6. A viſible Judge; he ſhall come not only by his power and ſpirit (as was *Origens* opinion) but alſo *proprin perſona*, in his humane nature (though glorified) which he had here on earth. *Rev.* 1. 7. *Behold he cometh with clouds, and every eye ſhall ſee him, and they alſo which pierced him.*

7. A glorious Judge; hee ſhall come attended with all the pompe and power of heaven, *Matth.* 25. 31. The clouds ſhall be his Chariots, innumerable regiments of glorious Angels his guard, the Arch-angel his Trumpeter, to ſound an alarum to dead, and dread the hearts of all impenitent wretches. I wonder not the Sunne ſhall be turned into darkneſs that day, *Matth.* 24. 29. When the Sun of righteouſneſs ſhall diſplay his glorious rayes. *Omne majus lumen extinguit minus.*

8. A convincing and cleering Judge, *Jude* 15. ἐλέγξαι, a Forenſicall word uſed in Courts of judicature, ſignifying to prove a crime againſt one cleerely, evidently, unanſwerably, that nothing can be objected againſt the proofe; peo-

ple

ple ſhall ſet their hands and ſeales to their own execution.

9. A righteous Judge; 2 *Tim.* 4. 8. ὁ δίκαιος κριτὴς, κατ' ἐξοχήν, the only righteous Judge, who is not, cannot be moved, *nec prece, nec pretio*, no ſparing, no partiality, no favour, no affection, no feare, but *ſuum cuiq;*. *Rom.* 2. 6. *Who will render to every man according to his deeds* and deſerts.

10. A ſpeedy and expeditious Judge.

1. Hee will come unexpectedly,

2. Hee will have done ſuddainely.

1. Hee comes unexpectedly. Chriſts coming is compared to a ſnare, *Luke* 21. 35. how quickly is the poore bird in a ſnare when it little expects it, *Fiſtula dulce canit volucrem dum decipit auceps*. It is likewiſe ſet forth from a theifs coming in the night, 1 *Theſ.* 5. 1, 2.

Juvenal: *Ut jugulent homines ſurgunt de nocte latrones.*

When men are faſt aſleepe, and little dream of them; yea our Saviour tells us he ſhall come as the flood upon the old world, *Matth.* 24. 37, 38. in the ſpring time when things were in their prime and pride, when nothing was feared or expected.

2. Hee will diſpatch ſuddainely; there will be no need of Empannelling Juries, ſwearing witneſſes, pleading of Counſels, but every one ſhall be αὐτοκατάκριτος, every mans conſcience ſhall be witnes, Jury, Judge, *Aug.* *Quâ fiat ut cuiq; opera ſua bona vel mala cuncta in memoriam revocentur, & mentis intuitu mira celeritate cernantur.* Matth. 22. 12, 13. *Friend how cameſt thou in, not having on thy wedding garment? and he was ſpeechleſs, and he ſaid, take him, and bind him hand and foot, and caſt him into utter darkneſs, where ſhall be weeping and gnaſhing of teeth.*

11. A dreadfull and terrible Judge; one that comes in fury, 2 *Theſ.* 2. 8. *in flaming fire, taking vengeance on them that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt.* Rev. 6. 16, 17. *And ſaid to the Mountaines and Rocks, fall on us and hide us from the face of him that ſits on the*

the Throne, and from the wrath of the Lambe, for the great day of his wrath is come, and who ſhall be able to ſtand?

12. The ultimate and laſt Judge; after him never comes another Judge; Wee read *Exit tyrannus, regum ultimus:* yet it may be poſſible, yea probable that another may come after him, notwithſtanding that Propheſie.

Mars, Puer, Alecto, Virgo, Vulpes, Leo, Nullus.

But after Chriſt, no more aſſize or Seſſions, Judge or Jury: the ſtage of this world once burnt downe like *Jeruſalems* Temple, it can never be built up againe: in this ſence Chriſt is an eternall Judge, becauſe his ſentence ſtands, never to be revoked to all eternity.

And thus have I done with the explicatory, to come to the applicatory part, wherein I ſhall be ſomewhat longer, for it is my intention this day to be like a *Jewes* debter, to give more for uſe than the principle comes to.

This truth will be very uſefull and profitable for a ſixfold end: it is

1. A Taper, to inlighten our underſtandings by information.

2. A Touchſtone, to try our ſpirits by examination.

3. A Trumpet, to alarum and awaken all ſupine and ſecure ſinners by terrification.

4. A Fire, to kindle and inflame the affections of the godly by exhortation.

5. A Starre, to guide us to the uſe of meanes by direction.

6. A Cordiall, to comfort all drooping languiſhing ſpirits by conſolation.

Uſe 1. It informes us eight things.

1 *Information:* Is to ſhew us the vanity & folly of thoſe people, that either think, or ſay, That thoſe Miniſters who ſpend their time in preaching judgement, ſhew they want judgement in their preaching; was not *Paul* a judicious preacher? yet he here before the ſage and ſubtile Philoſophers, preſſes repentance upon them from the conſidera-

tion of this Judge and Judgement; yea, when he preached before the Judges, he preached ſuch a thundring Sermon of judgement, that he made the Judges heart to tremble, *Act.* 24. 25. the Judge ſtood ſo arraigned at the barre of his owne conſcience, that you would have thought the Judge had been the malefactor, and the priſoner the Judge. I am confident there never was a time that more cal'd for the preaching of the certainty of judgement, and the ſeverity of the Judge, then theſe times doe. Of which I may truely ſay with him, moſt people *metum et memoriam ultimi judicij amiſerunt*, never was there a time when this ſubject was leſſe beleeved, or leſſe beloved. Certainly, if *Chryſoſtome* were (according to his then fancy) to preach to the whole world, he would leave his old text, (of *Pſal.* 4. 2. *How long will you love vanity?*) and preach Chriſts judiciary power and proceedings, againſt carnall, formall, and hypocriticall Goſpellers; it were very needfull to preach on this ſubject every Sermon, to print every Sermon that is preached, to fill Churches, ſhops, ſtalls, houſes, holes with them, to dog curſed miſcreants (as that good man did his Atheiſtical ſon *Junius*, with Bibles) untill they are apprehended with this Hue and Cry. But to cloſe and conclude, there is enough in that text to anſwer all cavills and ſcruples. *Act.* 10. 42. *And he commanded us to preach unto the people, and to teſtifie that it is he which was ordeined of God to be the Judge of quicke and dead.* If Chriſts coming be ſo nigh as 1656. as was ſtrongly (though ſtrangely) aſſerted by an admired Rabbi at *Pauls* not long ſince, as you may finde it quoted in the Atheiſt Bible, I meane in *Lillyes* Almanacke; then ſurely it is high time to alarum dead and drowſie ſinners by the Goſpels Trumpet, before they are ſummoned by the Archangels Trumpet.

Aug: Serm. 120. *de temp.*

Inform. 2. That few perſons will be found judgement-proof when they hold up their hands at the Bar before this ſo rigid and ſo righteous a Judge.

Procop. Moſt men and women will not know (as *Bellizarius* once told the proud Embaſſadors of the *Goths*) where to hide their heads.

Hear

Hear that dreadfull and direfull text able to ſtrike you dead for fear, which I take with learned *Diodate*, to be underſtood of this Judge and judgement, *Rev.* 6. 12, 13, 14, 15, 16, 17. *And I beheld when he had opened the ſixth Seal, and lo, there was a great Earth-quake, and the Sun became black as Sackcloth of haire, and the Moon became as blood. And the ſtars of heaven fell unto the earth, even as a Fig-tree caſteth her untimely Figs when ſhe is ſhaken of a mighty wind. And the heaven departed as a ſcroll, when it is rolled together. And every Mountain and Iſland were moved out of their places. And the Kings of the earth, and the great men, and the rich men, and the chief Captains, and the mighty men, and every bond-man, and every free-man hid themſelves in the dens, and in the rocks of the mountains; and ſaid to the mountains and rocks, Fall on us, and hide us from the face of him that ſitteth on the Throne, and from the face of the Lamb. For the great day of his wrath is come, and who ſhall be able to ſtand?*

Thoſe men that when on earth were not afraid of the noyſe of a Lion, are now affrigted at the voice of a Lamb. Thoſe before whoſe wrath none were able to ſtand, themſelves now are not able to ſtand before the wrath of Chriſt. But not to inſiſt on generals, to deſcend to particular perſons, as they are expreſſed and implied in this text. *Generalia non pungunt.*

1. To begin with Miniſters (that you may ſee I am not partiall) do we make ſuch full proof of our Miniſtery, as that we may be judgement-proof? How few of us that are able Miniſters of the Spirit, 2 *Cor.* 3. 6. That ſtudy to approve our ſelves to God, workmen that need not to be aſhamed, rightly dividing the word of truth, 2 *Tim.* 2. 15. That preach Chriſt crucified, 1 *Cor.* 1. 23. that make manifeſt the myſtery of Chriſt, as we ought to ſpeak, *Col.* 4. 4. not with enticing words of mans wiſdom, but in the demonſtration of the Spirit, and of power, 1 *Cor.* 2. 4. that cry aloud and ſpare not, and lift up our voyces like trumpets, and ſhew the people their tranſgreſſion, and the houſe of *Jacob* their ſins, *Iſai.* 58. 1. That make a difference and di- 2 Tim. 4. 5.

ſtinction in our praying and preaching, and take forth the pretious from the vile, *Jerem.* 15. 19. that will not give the childrens bread to doggs. In a word, that can wade through honour and diſhonour, evill report and good report, 2 *Cor.* 6 8. not puſt up with the one, nor dejected by the other. But to uſe *Pompey's* verſes,

Non me videre ſuperbum
Proſpera fatorum, nec fractum adverſa videbunt.

Satanas ſit Lutherus, modo Chriſtus regnet.

Proh dolor! How few *Luthers* ſhall you find that weigh nor value not their names! *Ridleies* that repent of ſpending too much of their time at *Cheſſe-playing! Ignatius's*, ſo ſtudious and yet ſo pious, that every time they hear the clock ſtrike, ſay, there is one hour more for them to anſwer for! *Chryſoſtom's* that had rather have their bodies torn aſunder with wild beaſts, than give Chriſts body to be torn aſunder by men worſe than wild beaſts! *Auguſtin's* that deſire God may finde them preaching or praying in that day. *Cyprians*, whoſe thoughts of the day of judgement, make them forget the day of their martyrdome. *Nazianzens*, whoſe thoughts of their laſt accounts dry up their marrow, and waſt their bones. Though I would not make that doubt which *Chryſoſtome* did in a Sermon of his to the Miniſters, Whether any of them could poſſibly be ſaved? yet this I may ſafely ſay, that every one of us have great cauſe to fear (who have not preached to others, or not preached to others as we ought) that we ſhall be found caſt-awayes, 1 *Cor.* 9 27.

Βασιλεὺς *quaſi* Βάσις λαῶν.

2. Kings and ſupream Magiſtrates who are mentioned in the text, how few of them are *Patres Patriæ*, as the Heathen called them, and as the holy Ghoſt explains it, *Iſai.* 4 23. Nurſing-fathers, whoſe care of, and compaſſion to their people, is the ſame with Fathers to their children, that impoveriſh them not by taxes, exciſes, oppreſſions, but endeavour to enrich them, counting their peoples wealth their beſt treaſury; as King *James* gives advice to his ſon Prince *Henry* in his book called Βασιλικὸν δῶρον.

Hine

Hinc illæ lachrymæ: Moſt of ſupream Rulers are as *Pliny* ſpake of the Roman Emperours, *Nomine Dii, natura Diaboli*, monſters not men, murtherers not Magiſtrates; witneſs *Saul*, who when he had forfeited his Kingdome by ſparing *Agag*, how doth he hunt *David* as a Partridge in the mountains, ſlayes the innocent Prieſts, runs to a Witch at *Endor*.

Witneſs *Herod*, who preferred one *Coranto* of that Minion *Herodias* daughter, before the pretious life of *John Baptiſt*, of whoſe godlineſſe he was convinced in his own conſcience. Beſides this, our *Engliſh* Chronicles afford us too much ſad matter for this ſubject; witneſs *Henry* 4. and *Richard* 3 I profeſs I have often admired at the madneſs and folly of many, who will jeopardize their eſtates, lives and ſouls for ſuch perſons, who came to their places by unjuſt depoſings, poyſonings, perjuries, murder, inceſt; who carried themſelves in their places with pride, prophaneſs, luſt and luxury, tyranny, oppreſſion, exaction, their lives being the beſt comment on that text, *Dan.* 4. 17. *God ſetteth over Kingdomes the baſeſt of men.* God gives the kingdomes of the earth to them he never intends to give the Kingdom of heaven. To conclude this truth with that meſſage which godly Mr. *Buchanon* ſent to King *James* when he lay a dying: *Remember me to him, and tell him, I am going to a place where few Kings come.* Kings are as rare meat in heaven, as Veniſon in poor mens kitchins, as it is in the *Dutch* Proverb.

3. Judges, how few of them that find others not judgement-proof, will be found judgement-proof themſelves? they are Kings creatures, who as their maſters and makers are uſually bad, ſo they are ſeldome good. *Zeph* 3. 3. *Her Princes within her are roaring Lions, her Judges are evening Wolves.* Where Princes are Lions for their power, and roaring for their prey, there likewiſe are the Judges Wolves (*crudelium emblemata*) they fleece, they flaw, they feed, they feaſt themſelves upon the poor Clients, as Wolves do upon ſheep and Lambs, and they are evening Wolves that have had no prey, very ravening and rapacious, *Luke* 18. 2.

Our Saviour tells us there was in a Citie a Judge that feared not God nor regarded man: Oh how happy had the world been if there had been but one Judge thus corrupted, and one Citie thus abuſed! but alas! how have all Kingdomes, Cities, Counties been peſtered with multitudes of ſuch Judges as have neither piety towards God, nor pitie towards man; Divine writ, humane Hiſtories; yea, our own Chronicles abound with *Exempli gratia's* of them, *Pſalm* 82. 2, 3, 4, 5. *How long will yee judge unjuſtly, and accept the perſons of the wicked? Defend the poor and fatherleſs; do juſtice to the afflicted and needy, deliver the poor and needy, rid them out of the hand of the wicked. They know not, neither will they underſtand, they walk on in darkneſs; all the foundations of the earth are out of courſe.*

What ſhould I trouble you with them, who troubled others while they lived, with injuſtice, oppreſſion; as *Felix* who looked for a bribe of *Paul*, *Acts* 24. 25, 26, 27. *Ananias* who commanded *Paul* to be ſmitten, *Acts* 23. 2, 3. *Gallio* who ſuffered *Paul* to be beaten, and cared not for it, *Acts* 18. 17. But eſpecially above all, the Lord chief Juſtice of unjuſt Judges (*Pilate*) who was warned of his wife, knew that out of malice the Jewes had delivered Chriſt, profeſſed upon all he heard, and had examined, he found no fault in him; yea, he had terrors of conſcience upon him that made him afraid, and yet to continue *Cæſars* friend, he is an enemy to Chriſt, juſtice and his own ſoul, *John* 19. 6, 8, 12, 13, 14, 15.

Matth. 27. 18, 19.

As for humane Hiſtories, Surely *Perſia* was peſtred with multitudes of ſuch Judges, that *Cambyſes* their King was forced to put *Silanes* to death, and command his skin to be pluckt off, and to be nailed to the Tribunall, and put *Olaves* his ſon to be ſet on his Fathers Throne, that both he and all other Judges might ever after be afraid to be unrighteous Judges. Surely *Rome* was much infected, that *Alexander* was forced according to his Sur-name, to be *Severus*, to ſmother *Taurinus* a corrupt Judge with ſmoak, commanding the *Præco* to cry, *Fumo pereat, qui fumum vendidit.*

Lamprid. in Sever.

But our hiſtories afford us too too many inſtances of the bribery,

bribery, injuſtice, partiality of Judges. I ſhall read their charge in the words of the Author, *Britannia habet Judices protegentes, &c.* Britain hath Judges protecting (but to wit,) protecting the guilty, robbers, adulterers, ſwearers, forſwearers. I am loath *ulcus refricare*, elſe I could eaſily prove, that one of the greateſt cauſes of our late miſeries, was the corruption of our Judges. But *diſ-gratias* a Writ of eaſe is iſſued out againſt ſuch Judges. *Gild. de excid. Brit. orth. pag.* 1010.

4. Lawyers, how few of them that truly plead the cauſes of their Clients without fraud or falſhood: How few of them do (as *Pericles* did to his gods) pray to the Lord to ſet a watch before their mouth, and to keep the door of their lips. How do they make the Law (which is the Wall to fence off the peoples propriety) a broken, bowing, bending Wall, ſometime to this ſide, ſometime to that, to this ſenſe and that ſenſe, as it will at that time beſt fit their turns; How few but make

Candida de nigris, & de candentibus atra.

Evill, good; and good, evill; make darkneſs light, and light darkneſs. How few but parget over rotten cauſes with the made mortar of the Law, whereby they appear white and ſound. I have often admired why the Lawyer in behalf of his fraternity, took diſtaſte at our Saviours reproving the Scribes and Phariſees for being graves, that which appears not, and the men that walk over them are not aware of them; and all that ſatisfies me is, that his conſcience flew in his face, and accuſed him that he and they were thoſe graves, that with flouriſh't words, as with graſſe, did cover rotten and ſtinking carcaſſes and Cauſes, of which Juries were not aware: they care not what cauſe they plead in, nor who the Client is they plead for, nor who the party they plead againſt. *Aperi burſam, & ego aperiam buccam.* If the client will open his purſe mouth wide for his Lawyer, his Lawyer wil open his mouth wide for his Client; and ſo make good that ſad and ſtrange ſaying of that famous Lawyer *Neveſſan*, He that will not venture his body, will never Iſai. 5. 2. Acts 24. 12.

never be valiant; and he that will not venture his ſoul will never be wealthy.

5. Souldiers, how degenerated are they from the firſt Army of believers that was raiſed as we read of in the Scripture, *Gen.* 14. 14. *Abraham* Captain General of all thoſe forces that reſcued *Lot*. Where take notice of two particulars.

1. The Generall doth not detain, nor ſuffer to be detained any of *Lots*, or of the King of *Sodoms* goods: It's a Martiall law made ſince *Abrahams* time, that goods of their own party taken by the enemy, and retaken by their own forces, ſhould loſe their propriety. See v. 16.

2. He doth not plead nor pretend an abſolute conqueſt, he would have ſmiled at ſuch a Riddle, yea hiſt at ſuch a paradox, that thoſe who went out with him in their perſons, or ſtaid at home, and ſent to him their purſes, and ſent up to heaven for him their prayers, ſhould be accounted a conquered nation. *Cæſar* wiſhed he had ſuch Souldiers as were in *Alexanders* dayes; we may ſay, oh that we had ſuch Souldiers as were in *Abrahams* dayes. But we find the Poet a Prophet,

Lucan. lib. 10. *Bell. civil.*

Nulla fides, pietaſq; viris qui caſtra ſequuntur,
Venaleſq; manus: ibi fas, ubi maxima merces.

Luke 3. 14. When the Souldiers had ſome deſire to know of *John Baptiſt*, what to do that they might be ſaved, he tells them, that they muſt do violence to no man, neither accuſe any falſly, and be content with their wages. How are theſe Rules inverted by moſt Souldiers? they offer violence to every man, acccuſe any man falſly, are not content with their pay, but will have plunder and free quarter into the bargain. How hard a matter would it be to anſwer one that ſhould ask this queſtion, *Cui bono* do Souldiers ſerve? I know ſome will be ready to anſwer, to fight the Lords battails, to withſtand forraign invaſions, to ſubdue inteſtine rebellions, and to preſerve Princes in their Royalties, Parliaments in their Priviledges, and people in their Liberties. I cannot deny but that they may do

ſuch

ſuch things, and muſt do, or elſe cannot be able to juſtifie the lawfulneſs of their calling. Yet for the moſt part, they ſerve for nothing elſe but to maintaine Princes in their Tyranny and oppreſſion, Parliaments in feare and ſubjection, people in vaſſalage and ſlavery. I read of *Xerxes*, that viewing almoſt an innumerable Army of men, fell on weeping, ſaying, *Where will all theſe men be within an hundred yeares?* If he thought that for his ſake (or rather ſin) they ſhould be in hell, it might well make him weepe.

6. Rich men: How few of them that are rich towards God, *Luk.* 12. 21. Rich in faith, *Iames* 2. 5. Rich in good works, 1 *Tim.* 6. 18.

Inopem ſua copia fecit.

Their plenty in temporalls, and poverty in ſpirituals. Riches for the moſt part are not ladders to lift mens ſouls to heaven, but to let them downe to hell: Riches to moſt men are as wind and quill to bladders, puff them and ſwell them with prophaneneſs; they make gold their God, and worſhip that in the ſtamp, which they abhor to do in the ſtatue. Theſe are ſuch as the Apoſtle could not mention with dry eyes, *Phil.* 3. 18, 19. Their minds are ſo taken up with earth, as they have no leiſure (nor love) to looke after heaven. As the Duke *d' Alva* told *H.* 4. of *France*, asking him whither he had obſerved the late great Eccliſpe: they are ſo taken up with minding their Hawks and hounds, and worſe employments, that they have no time to mind God, Chriſt, grace, poore, nor their own immortall ſoules. See an inſtance in that rich man, *Luk.* 16. 19. Here is minding back and belly, no praying, reading, ſinging, or releiving *Lazarus*, &c. Oh that all rich men would but ſeriouſly weigh two places of Scripture, they are able to make their hearts tremble; *Math.* 19. 23, 24. *Then ſaid Jeſus unto his Diſciples, verily I ſay unto you, that a rich man ſhall hardly enter into the kingdome of heaven. And again I ſay unto you, It is eaſier for a Camel to goe thorow the eye of a needle, then for a rich man to enter into the kingdome of God.*

Philip was wont to say, *An Asse laden with gold would enter any City-gates*; I say, not enter the City-gates of heaven, *Luk.* 6. 24. *Woe unto you that are rich, for you have received your consolation.* Rich men usually have their heaven on earth. Consolation here, and desolation hereafter.

Luk. 16. 25.

7. The ordinary and Common sort of people, bond and free, as in the Text; who live more like Bruits then men, Cretians then Christians. We may say of most of them as *Plato* said of the *Argentines*, they live as if they should never dye, and come to judgement for all their oathes, whoredomes, cosenages, &c.

Præter paucissimos quosdam qui mala fugiunt, quid est aliud penè cœtus Christianorum, quàm sentina vitiorum.

Heu vivunt homines! tanquam mors nulla sequatur,
Seu velut infernus fabula vana foret.

Salv. de Pro.

They call and count judgement a bug-beare to scare children; *They have made a Covenant with death, and with hell are they at agreement*, Isa. 28. 15. Tell them of an Assize on earth, wherein they are much concerned, either for land or life, they like the Devills believe and tremble, *James* 2. 19. But tell them of an Assize in the aire, wherein they are most concern'd for their eternall life, they little believe it, and less tremble at it. *David* in (*Psal.* 14. 1, 2, 3. *The fool hath said in his heart, There is no God: they are corrupt, they have done abominable works; there is none that doth good. The Lord looked downe from heaven upon the children of men, to see if there were any that did understand and seeke God. They are all gone aside, they are all together become filthy; there is none that doth good, no not one.*) And *Paul* (Rom. 3. 13, 14, 15, 16, 17, 18. *Their throat is an open sepulchre, with their tongues they have used deceit, the poyson of Aspes is under their lips, whose mouth is full of cursing and bitternesse; Their feet are swift to shed blood; Destruction and misery are in their wayes; And the way of peace have they not known; There is no feare of God before their eyes.*) joyned together, give a most exact description of such persons as these are. It is as true of our time, as true in the time.

Multis

Multis annis jam tranſactis,
Nulla fides eſt in pactis,
Mel in ore, verba lactis,
Fel in corde, fraus in factis.

I may partly Engliſh it in our Singing *Pſalms*.

Help Lord, for good and godly men,
Doe periſh and decay;
And faith and truth from worldly men,
Is parted clean away.
Who ſo doth with his neighbour talk,
His talk is all but vaine;
For every man bethinketh how,
To flatter, lye and faine.

Luk. 13. 24. *Strive to enter into the ſtrait gate:* moſt are ſo far from ſtriving to get into heaven, that they ſtrive to get into hell; they ride poſt to get thither firſt, for feare there ſhould be no roome for them in hell, the only place of honour and happineſs in their opinion. Alas! whoſe faces bluſh not, eyes weep not, hearts bleed not (if any ſparks of good in them) to ſee the moſt of poor people like the country about *Eugubium*, *Quo magis aliena divitijs, eò magis exuberat vitijs*; the more poore, the more profane; the more barren, the more baſe. If they, *John* 7. 49. did condemne the rabble to be accurſed, becauſe they did not know the Law; then may we ſafely miſtruſt them, that neither know the Law, nor believe or obey the Goſpel.

Inform. 3. The reaſon why godly men and Miniſters are ſo much diſcontented, yea * mad; when they ſee any injury or indignity offered to the perſon, offices, government of the Lord Jeſus Chriſt. Oh how (ſay they) ſhall we be able to look the Lord Jeſus Chriſt in the face, when he comes as a Judge, if we ſuffer or endure it. For Chriſt to have juſt occaſion to ſay to any of them, as *Abſolom* to *Huſhai* about *David*; *Is this thy kindneſs to thy Friend?*) would be a torment as bad as hell; and therefore they cannot beare the

* 2 Cor. 5. 13. ἐξέστημεν. *inſanimus. Beza.*

2 Sam. 16. 17.

leaſt wrong to Chriſt. *Servetus* condemned *Zwinglius* for harſhneſs and raſhneſs; but *Zwinglius* anſwered; *In alijs manſuetus ero, in blaſphemijs in Chriſtum non ita.* [a] I can beare any wrong done to my ſelfe, but againſt Chriſt I am not able, ſaith *Ierome.* [b] Let me be accounted proud and paſſionate, ſo I be not found guilty of ſinfull ſilence, when the cauſe of Chriſt ſuffers. *Luther.* Sometimes to be dumb in Chriſts cauſe, is as bad, as at ſometimes to deny Chriſts cauſe, yea indeed dumbneſs is deniall; and they know what ſad conſequences will follow thereupon, *Matth.* 10. 33.

Epiſt. ad Servet.

[a] *Injuriam contra me patienter tuli, contra Chriſtum ferre non potui.*

[b] *Invenior ſane ſuperbus, modo impij ſilentij non arguar, dum dominus patitur.* Luth. Epiſt. ad Staup.

Inform. 4. It renders the reaſon why the godly ſo little weigh and value the judgements of men, becauſe *they eye* the judgement of Chriſt. What cares *Joſeph*, though he be accounted incontinent; *Naboth* a blaſphemer; *Job* an hypocrite; *Michaiah* the troubler of *Iſrael*; *Paul* a peſtilent fellow; *Luther* the Trumpeter of rebellion: they (and all other believers) doe ſay in *Pauls* words; *With us it is a very ſmall thing, that we ſhould be judged of mans judgement, he that judgeth us is the Lord,* 1 Cor. 4. 3, 4. They well know how erroneous the men of the world are in their judgement, they [illegible] white, blacke, and account cyphers figures, and figures cyphers. *Thou art an hereticke*, ſaid *Woodroffe* the Sheriffe to Mr *Rogers* the Protomartyr in Q. *Maries* dayes, *That ſhall be knowne* (ſaid he) *at the day of Judgement.* Rom. 2. 2. We know Gods judgement is according to truth.

Juſti non humana judicia ſed æterni judicis examen aſpiciunt, et ideo cum Paulo derogantium verba deſpiciunt. Anſ. Acts & Mon.

Inform. 5. What good ground all perſons have to get into favour with Jeſus Chriſt, who is to ſit Judge upon the life and death of their bodies and ſoules for all eternity. *Pro.* 29. 26. *Many ſeeke the Rulers favour:* how do men deſire to ingratiate themſelves into the favour of the Judge, though but of *Niſi prius*, if they have but an action of the caſe to try, what ſuings, ſollicitations, preſents? how much more to this Judge, who when he hath killed the body, is able to caſt ſoule and body into hell-fire, *Matth.* 10. 28.

Inform. 6. How to demeane our ſelves under all wrongs, either nationall from publique Magiſtrates, or particular from private perſons, patiently waite upon this righteous

Judge.

Judge. *Eccleſ.* 5. 8. *If thou ſeeſt the oppreſſion of the poore, and violent perverting of judgement in a Province, marvell not* (murmure not) *at the matter; For he that is higher than the higheſt regardeth*; yea ſo regardeth, that he will right and revenge all thy unjuſt and injurious ſentences. *James* 5. 6, 7. *You have condemned and killed the juſt, and he doth not reſiſt you, be patient therefore brethren untill the coming of the Lord.* Oh remember *John Huſſe*, *Jerome* of *Prague*, with many other, ſufferers and ſuſtainers of injuries and indignities, who did not *appellare Cæſarem*, but *Chriſtum*.

Inform. 7. It ſhewes us how greatly and greivouſly they offend, who aſcend Chriſts judgement-ſeate, arraigne men at their barre, paſſe ſentence of death on all thoſe that are not of their way, opinion, party, ſide, judgement; many judge themſelves the greateſt Chriſtians, becauſe they are the greateſt Criticks to judge others. I ſhall endeavour to cleere this, that he or ſhe that is the greateſt cenſurer, is ever the greateſt ſinner, the more criticall, ever the more hypocriticall.

1. The raſh judging of thy mouth is a trumpet to proclaime the reall jugling of thy minde. *Marke* 14. 70. *Thou art a Galilaan, thy ſpeech agreeth thereto*: Stinking breaths argue rotten lungs, and raſh judging rotten hearts. *Matth.* 12. 34. *Out of the abundance of the heart the mouth ſpeaketh.* Such water as is in the pipe, ſuch is in the ſpring; the mettall of the bell is knowne by the clapper.

Æra puto noſci tinnitu: pectora verbis,
Sic eſt; namq; id ſunt utraq;, quale ſonant.

2. Chriſt calls thee, and the Scripture accounts thee an hypocrite.

1. Chriſt calls thee ſo; *Thou hypocrite, plucke firſt the beame out of thine owne eye*; he that ſees ſtrawes in other mens eyes, and hath beames in his owne, is an hypocrite; he that ſayes and ſees all things are yellow in others, it is ſure his owne eyes are troubled with the jaundiſe. Matth. 7. 5.

2. The

2. The Scripture accounts thee ſo; *James* 1. 26. *If any man among you ſeeme to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vaine*; that religion which layes and leaves the reines looſe to the tongue, to ſlander men for their preſent ſtate, and to cenſure them for their finall, it is but a *videtur quod ſic*, a diſſembling, counterfeite religion, for ſo μάταιος properly ſignifies. *Prov.* 26. 23. *Burning lips and a wicked heart, are like a potſheard covered with ſilver droſſe. Os maledictum, cor malum.* Luth. A cenſorious mouth and a corrupt minde are like a potſheard covered with ſilver droſſe, which ſhew and ſhine faire to the eye, yet the one is but earth, and the other is but droſſe. Burning lips of mens perſons in hell ſhew their tongue is ſet on fire from the hell of their owne hearts, *James* 3. 6.

3. Thou art an impudent and audacious hypocrite, thou pretendeſt faire to Chriſt, and yet thou putteſt him by his chaire, robbeſt him of his royalty; to be Judge of mens finall eſtate is Chriſts prerogative. The Pope is a notorious hypocrite, he pretends himſelfe to be Chriſts Vicar, yet he thruſts Chriſt by all his royalties, he pardons ſins, enjoynes penances, pilgrimages, diſpences with Chriſts Injunctions, diſpoſes of Kings and Kingdoms, and blaſphemouſly affirms, *Per me reges regnant.* What art thou but another uſurping Pope, joſtling Chriſt from his royall tribunall, and ſets downe thy ſelfe, acting his part, and exerciſing his power, ſummoning and ſentencing by thy Bulls, people to eternall death and deſtruction? Would it not be an impudent part for any private man to ſummon in the Country, to ſit in the Judges place, to act his part, to paſſe ſentence of death? much more is this.

Qui judicat fratrem, tantum crimen elationis incurrit ut cui tribunal aſſumit, & ejus judicium prævenit. Anſ.

4. Thou art an obſtinate and obdurate hypocrite, thou perſevereſt in this ſin againſt the cleere light of Scripture, charging and commanding to forbeare all ſuch raſh and irreligious judging. *Matth.* 7. 1. *Judge not.* i. e. raſhly or rigidly actions or perſons for their finall ſtate *Noli eſſe aliena vitæ temerarius judex.* Rom. 14. 10. *But why doeſt thou judge? and why doeſt thou ſet at naught thy brother?*

Bern.

A chiding and checking Apoſtrophe in an Interrogation. 1 *Cor.* 4. 5. *Let us judge nothing before the time:* it is very dangerous to antidate and anticipate judgement.

5. Thou art a cruell and bloody hypocrite. *Prov.* 11. 9. *A hypocrite with his mouth deſtroyeth his neighbour*; it ſhews thy nature to be brutiſh and bloody to judge mens ſoules to eternall ruine and deſtruction, and to have no thoughts of pitty towards them. Didſt thou ever ſee a Judge paſſe ſentence upon a poore malefactor for the death of his body without teares or ſorrow? how canſt thou ſo readily and rejoycingly paſſe ſentence on their ſoules? But to drive home this naile to the head and heart, the perſons thou judgeſt, either are Elect or Reprobate.

1. Elect, wilt thou condemne them, whom God hath not, will not condemne. *Rom.* 8. 1. *There is therefore now no condemnation to them that are in Chriſt Jeſus:* v. 34 *Who is he that condemneth?* The glove is caſt downe by way of a challenge, and thou dareſt to take it up. Our Saviour when he ſaw no man condemned the woman in adultery, would not condemne her. But now God hath not condemned his Elect, yet thou O vaine man wilt condemne them. *Who art thou that judgeſt another?* James 4. 12. John 8. 11.

2. Reprobate perſons, thou condemneſt them before their time. 1 *Cor.* 4. 5. *Let us judge nothing before the time. There is a time for every purpoſe under heaven*, Eccleſ. 3. 1. Now to meddle with any thing before that time, as it is unſeaſonable, ſo it is unſafe. Our Saviour would not torment the Devils before their time, and wilt thou condemne thine own fleſh before its time; Oh grutch them not an inch of time, they are ſhortly to be tormented eternally in hell! Be not ſo cruell a hangman as to haſten a malefactor that is to ſuffer within an houre.

6. Thou ſhalt have the hypocrites portion; Hell is the hypocrites Fee ſimple. *Matth.* 24. 51. *And appoint him his portion with hypocrites*; Hypocrites are Free-holders of hell, others are but tenants. *Judas* that grand hypocrite, *Acts* 1. 25. *He went to his owne place.* Chriſt will be as forward to ſend them to hell, as they have been forward to ſend

ſend others. *Matth.* 7. 2. *With what judgement you judge, you ſhall be judged, and with what meaſure you mete, it ſhall be meaſured to you againe. My brethren, be not many Maſters, knowing that we ſhall receive the greater condemnation, Iames* 3. 1. All that a man gets by ſuch judgement is greater judgement: thou provokeſt Chriſt (as *Lot* did the *Sodomites*) to deale worſe with thee then with them. Thus the Phariſees, thoſe eminent hypocrites are threatned with greater condemnation, *Math.* 23. 14. God heats the Furnace of hell (as *Nebuchadnezzar* did his Furnace for the three Children) ſeven times hotter for hypocrites than for other ſinners.

Dan. 3. 19.

Inform. 8. See what little cauſe Saints have too much and too immoderately to lament the death and departure of their deare and neare relations, either by the fleſh or ſpirit, they are not loſt, but laid downe in a full and firme aſſurance of coming againe; this Judge will ſend his Writ of *Habeas Corpus*, to remove them from the priſon of the grave. See how forcibly the Apoſtle preſſes this argument on the *Theſſalonians*, 1 *Ep.* 4. 13. *That they mourn not as thoſe that have no hope.* He renders the reaſon, *v.* 14. *Thoſe that ſleepe in Jeſus, will God bring with him.* Every one that ſleeps ſhall be awakened; the Curtaines of the grave ſhall be drawn, and every *Lazarus* ſhall come forth: then ſhall that Scripture be litterally true, *Eph.* 5. 14. *Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light*; Lumen gloriæ.

2 *Uſe*, Is of examination; To try our ſelves by this Touchſtone, whether we are in the number of thoſe that do believe this truth, *That Chriſt ſhall ſhortly come to be a Judge.* I ſhall propoſe four Queſtions to be reſolved by your own hearts.

1. What intereſt have you in him?
2. What influence have you from him?
3. What affections beare you to him?
4. What preparations make you for him?

1. What intereſt have you in him? Hath a true and lively faith entituled you to, inveſted you with all his glorious benefits;

benefits? Hath a surpassing love matcht and married you to his person? Doth faith make him your head? Doth love make him your husband? Can you not only say with *Ignatius*, *our Love is crucified*, but also *our Love is Judge*. Hear (the not triumphant) but triumphing Spouse, *Cant.* 6. 2. *I am my beloveds, and my beloved is mine*. Hast thou resigned up thy selfe to be his, and accepted him to be thine, and that by a matrimoniall Covenant? Doest thou love him as a husband, and not feare him as a Judge, then thou expectedst him to come as a Judge?

2. What influence have you from him? Are you ingrafted branches in that Vine, which suck all their sap, strength, sweetnes from it, whereby you bring forth all those delightfull fruits of prayer, fasting, hearing, meditation, conference? doe you doe all in the name of Christ? *Col.* 3. 19. Are you perswaded you can *do all things through Christ*? Phil. 4. 13. John 15. 4, 5.

3. What affections do you beare to him?

1. To his person.

2. To his people.

3. To his appearing.

1. To his person; Is his person the seate and centre of thy affection? the height and heaven of thy love? Canst thou really and experimentally use the Spouses sweet Periphrasis, as being ravished with his person, *Cant.* 5. 1, 2, 3, 4. Four times in four verses, *Thou whom my soule loveth*. Is Christ all the love of thy soule? hath he the love of all thy soul? do all the parts and powers of thy soul meet (as the beames of the Sun in a burning Glasse) in the person of Christ? Then is thy love pure and pretious love; such as is in those believers who shall admire the glorious coming of Christ as a Judge, 2 *Thess.* 1. 10.

2. To his people; have the Saints the chiefe roome in thy heart and house? as they had with *Ingo* King of the *Draves*, who placed his Peeres in his hall, but believers in his parlour, because they were to be Peeres with him in a better Kingdome. 1 *John* 4. 17. *Herein is love made perfect with us, that we may have boldnes in the day of judgement.*

Cotton in *loc:*

Thoſe that truly love their brethren, ſhall not only dwell in God here, but alſo dwell with God hereafter; for the words are nothing elſe but an argument deduced from *v.* 12. on which theſe words have their dependance.

3. To his appearing.

1. Doeſt thou love it? are the thoughts thereof delightfull? would the ſight thereof be joyfull? 2 *Tim.* 4. 8. *Unto them that love his appearing*: the day of judgement will be a day of coronation to all them that love his appearing.

2. Doeſt thou look for it, expecting and waiting for it? as the *Indians* do for the Sunnes riſing in the morning. *Tit.* 2. 13. *Looking for that bleſſed hope and glorious appearing of the great God and our Saviour Jeſus Chriſt.*

3. Doeſt thou labour for it? by prayer haſtning the coming of the day of God. 2 *Pet.* 3. 12. Primitive Chriſtians hindred this day by their prayers *pro mora judicij*; but you haſten it, and with the Church deſire Chriſt to adde wings to bring him ſwifter. *Rev.* 22. 20. *Come Lord Jeſus, come quickly.*

4. What preparations do you make for him? do you as the wiſe Virgins prepare your lamps with oyle? *Matth.* 25. 4. Do you get wedding garments againſt the Bridegroomes coming? *Matth.* 22. 11. Are you as his Spouſe ready, decked and adorned in fine linnen, cleane and white, the righteouſnes of the Saints? *Rev.* 19. 7, 8. Surely thoſe that prepare themſelves to entertaine Chriſt as a husband, doe beleeve he ſhall come to be a Judge; becauſe they deſire to be under Covert-barre, to be defended againſt all actions and endictments of that Informer the Devill. That though he ſhould puniſh them as he is their Judge; yet he may ſpare them as he is their husband.

3 *Uſe.* Of terror, Blazing *Ætna* feares ſpectators; this burning *Ætna* feares auditors; this may be to all notorious ſinners (as the thunder-clap was to *Caligula*) make them run their heads in a hole, or as the hand-writing was to *Belſhazzar*, Dan. 5. 5, 6. Make you to change your countenance, trouble your thoughts, looſen the joynts of your loynes, and cauſe your knees to ſmite one againſt another,

ther, as if they were at cuffs. This may make you change your name to *Magor-Missabib*, feare round about; and your heart the land of *Nod*, the land of trembling. See if thine eyes be not dazeled, heare if thine eares be not deafned with that dreadfull text, *Psal.* 9. 17. *The wicked shall be turned into hell, and all the nations that forget God.* Christ this Judge shall send and sentence all sinners to hell, that lake that burns with fire and brimstone. And though all sinners may tremble at this doctrine, yet some in an especiall manner, such as the Scripture hath nominated.

1. All Atheists that make a mocke and scoffe at this Judges coming, 2 *Pet.* 3. 3. *There shall come in the last dayes scoffers, walking after their own lusts, and saying, Where is the promise of his coming?* They that deride Christ coming, Christ shall deride them going.

2. All hypocrites, that make faire shewes and fine signes of sanctity and holiness, but are full of sin and wickedness, whited sepulchres, that appeare beautifull without, but are full of rotten bones and uncleanness within, these shall be sure to receive double damnation, *Matth* 23. 14. 27.

3. All apostates and backsliders, who followed their Admirall in a calme, but forsooke him in a storme. Christ shall have no pleasure in them, but punishment for them, even to perdition, *Heb.* 10. 38, 39.

4 All seducers and deceivers, who bring in damnable heresies, and deny the Lord that bought them, shall have swift and severe destruction, 2 *Pet.* 2. 1.

5. All adulterers and adulteresses, who defile the Temple of the holy Ghost, breake the holy Covenant, prophane that sacred state of marriage, who walke after the flesh, in the lusts of uncleanness, shall cheifely be punished by Christ, 2 *Pet.* 2. 9, 10. *Whoremongers and adulterers God will judge, Heb.* 13. 4.

6. All covetous and cruell Cormorants, that want bowels of charity and compassion to the needy and necessitous; all rich and riotous *Dives*'s, whose dogs have more pitty on *Lazarus*'s than they have, *shall have judgement without mercy*, James 2. 13.

7. All rash and rigid censurers, who condemne others to hell, shall be by Christ condemned to hell themselves, *Rom.* 2. 1, 2, 3, 4.

8. All unrighteous Judges, who are guilty of bribery, injustice, oppression, partiality, delaying the cause of the poore in the Courts of judicature, shall finde Christ a severe Judge to them, *Eccles.* 3. 16, 17.

9. All troublers and disturbers of the peace and prosperity of the godly, 2 *Thess.* 1. 6, 7.

10. All disobeyers of the Gospel of Jesus Christ, 2 *Thes.* 1. 8, 9.

11. All non-lovers of Jesus Christ, who are reserved on purpose for Christs coming, 1 *Cor.* 16. 22.

12. All enemies and opposers to the glorious government and reigne of Jesus Christ, whose execution Christ will stand and see, *Luk.* 19. 27.

There are four things which may amaze and astonish all prophane sinners.

1 *Cons.* Who is this Judge?

1. In respect of himselfe.

2. In reference to your selves.

1. In respect of himselfe; he hath the person of a man, but he hath the power of a God; he is mantled with Majesty, guarded with Angels, enraged with anger, enabled to bring all prophane wretches to a publique tryall for all your acts of high treason against the crowne and dignity of heaven; in a word, one into whose hands it is φοβερὸν πρὸς φοβερόταν to fall into, *Heb.* 10. 31.

2. In reference to your selves; he is one whose proffers you have rejected, whose commandments you have disobeyed, Gospel disgraced, Spirit grieved, Ordinances neglected, Government contemned, person slighted, blood despised, preferring *Barabbas* before him, a sordid sin before thy sweetest Saviour. *Nemo est qui id non ægre ferat, si quem interfecit, cum habeat sibi judicem, Roll. in Rom.* A terrified Judge, will be a terrible Judge.

2 *Cons.* What shall be brought to light and sight by this Judge? all your sins, not only your open and knowne transf-

transgressions, your drunkennes, whoredome, swearing, cursing, lying, but also all your secret sins, your privy prancks, secret plottings, underboard-dealings, putrid hypocrisies, Christ will ranke all your sins in battalia against you, *Psal.* 50. *Psal.* 21. How dreadfull will the sight of sin be to you? 1 *Kings* 17. 18. Oh how it terrified the Woman, the Prophets coming to call her sins to remembrance! much more will Christs coming to call you for your sins to tryall, astonish and amaze you.

3. Consider the sentence this Judge shall pronounce against you, *Matth* 25. 41. *Depart from me you cursed into everlasting fire, prepared for the Devill and his Angels!* In this sentence every word hath its weight of woe; you are charged to depart from Christ, what pleasure shall you not loose? you are condemned to fire, what punishment shall you not feele? it is impossible for you to conceive, or for me to expresse, what punishment it is for you to be in everlasting fire with the Devil and his Angels?

4. Consider the eternity of your duration in this woe and misery, your soul shall be filled with finall despaire; there never will be any valley of *Achor* for the doore of hope, but thou must lye and live in those flames to all eternity. This cuts and kils a mans heart, that his misery will last as long as his life. *Si addas eternitatem ulicui malo, erit infinite malum. Drexel:* Oh how much more may the eternity of infinite torment terrifie you!

4 *Use. Exhort.* To perswade Gods people, so to live as to shew they believe this truth; it is the vaine glory of some, that they are mercy-proofe, sword-proofe, Sermon-proofe; it will be your honour and happines, so to live as you may be judgement-proofe: what a glory will it be for you in such wicked and wretched times as these are, to be *Noahs*, *Lots*, *Joshuahs*, *Calebs*? I dare boldly say, that Religion was never more owned and honoured in *England* by the publique Magistrate, both in precept and practice, and yet I must say, never was there more prophaneness, vilenes, wickedness, then now is in the Land; not only swarmes (as ever) with drunkards, swearers, slanderers, mur-

murtherers, whoremongers, &c. but also with such unheard-of sinners, who have taken the highest degrees, and have commenced, *Ranters*, *Hectors*, *Trappans*, and words of Art, that all the Logicke I have, cannot helpe me to understand; so farre as I can conceive, they are such as challenge God, defie Christ, deny Scripture, scoffe heaven, deride hell. Now what an honour will this be for you to be heavenly tapers, burning in the damps of sin, starres shining in the dark night of prophannesse, to be like the river *Arithusa*, to run through the brackish Ocean, and yet to retaine your sweetnesse and freshnesse. *Laus tribuenda Murænæ*, and if *Cicero* commended *Muræna*, that he had lived chastly in incontinent *Asia*; how much more will Christ commend you for living purely and piously in a prophane world. *Inter malos bonum esse, est immensæ bonitatis. Greg. in Job* 1.1. To be bad in any times is a sin, to be bad in good times is a shame, to be good in good times is no praise, to be good in bad times is a glory.

Use 5. To direct you to some means whereby you may be able to stand before this Judge in judgement.

1. Repent for all your sins. *Acts* 3. 19. *Repent you therefore and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord.* Those mens sins shall never be sealed up in Gods bag, whose repenting teares have been put up into his bottle. If one teare of *Alexanders* Mother would wipe away all her faults, then much more, will penitent tears, all the failings of Christs Saints.

2. Get you garments made of the wooll, and dyed with blood of the Lamb of God, be sure to appeare in your Pontificalibus on that day: you are then to be Judges, bring your scarlet robes along with you, *Matth.* 22. 11.

3. Daily arraigne your soules at the barre of your own conscience, passe sentence of death and damnation on your selves. 1 *Cor.* 11. 31. *If we judge our selves, we shall not be judged.* Those that judge themselves in their own private Sessions, shall not be judged by Christ in his publique Assizes. *Amat deus seipsos judicantes, non judicare. Aug.*

Christ

Christ loves to judge them that judge others rashly, but not those that judge themselves religiously. The Patriarch of *Alexandria* asked the Hermite how he spent his life, who answered, *Indesinenter culpando & judicando meipsum*; who replyed, This is the only way to life and salvation.

4. Make *Blastus* the Kings Chamberlaine your friend; keep good correspondency with your own consciences, do you what God said to *Abraham* about *Sarah*. Listen to it, whatsoever it sayes to thee. *Maxima est vis conscientiæ in utramq; partem.* 1 John 3. 20, 21. *If our heart condemne us, God is greater then our heart: and knoweth all things, if our heart condemne us not, then have we confidence towards God.* Conscience is *Custos Rotulorum*, who shall produce and preferre all the bils of indictment against sinners, and read all the pardons signed and sealed by the blood of Christ to Saints. *Cicero.*

5. Get bowels of mercy to the afflicted members of Jesus Christ. *Matth* 25. 31. *I was an hungry, and you gave me meate, &c.* (Christ releived in his members.) *Come you blessed of my Father, inherite the Kingdome prepared for you from the foundation of the world. Non habebit guttam, qui non dedit micam. Aug.* As he shall not have a drop that gave not a crumb, so he shall have an Ocean that gave a drop.

6. Live in print; keep the copy of your lives free from blots and blurs, that the characters thereof may be read by all. *Tit.* 2. 11, 12, 13. *The grace of God that hath appeared to us, teaches us to deny ungodlinesse, and worldly lusts, and to live soberly, righteously, and godly in this present world, looking for that blessed hope and glorious appearing of our Saviour Jesus Christ.* Let righteousnes and religion, holines and honesty, which God hath united together in his Word, appeare together in your workes; live and lead Evangelicall, yea Angelicall lives. 1 *John* 3. 3. As having hope causes us to purifie our selves for that day, so purifying our selves, causes us to have hope in that day.

7. Let the meditation of this rigid and righteous Judge be fixed in your hearts before every action; this will wonder-

Nihil est quod magis proficiat ad vitam honestam, quàm ut credamus eum judicem futurum, quem & occulta non fallunt, & indecora offendunt & honesta delectant. Amb. lib. de Offic.

derfully perſwade you to be prepared for this Judge and Judgement. It makes the young man to rejoyce moderately in his youth, *Eccleſ.* 11. 9. It makes the Miniſter ſerious and ſedulous in his miniſtry, 2 *Cor.* 5. 11, 13, 14. It makes the Magiſtrate diligent in his place, as it did the Emperour *Conſtantine*, *Euſeb. lib.* 4. *cap.* 29. Yea it hath an influence on all. M. *Perkins* reports of a gracious Gentlewoman, much ſollicited to be a ſtrumpet by an importunate ſuitor, who promiſed her to do any thing for her ſake, ſhe deſired him to put his hand into the fire, and hold it there a quarter of an houre, to whom he replyed, oh! that is an unreaſonable requeſt; to whom ſhe retorted, how much more unreaſonable is your requeſt, that would have me to ſatisfie your luſt to burne in hell fire to all eternity. *Holcot* reports of two Souldiers coming to the valley of *Jehoſaphat* in *Judea*, that ſaid one to the other, this is the place where the generall judgement ſhall be, therefore I will take up, ſaid one of them, my place before hand, and ſo taking up a ſtone, ſate downe upon it; but before he aroſe ſuch trembling ſeazed upon him, that he remembred the day of Judgement unto his dying day. So that we ſee thoughts of judgement have been advantageous to all ſorts of perſons; and I am ſure they would be a *πάν-φαρμακον*, to heale all diſeaſes & diſtempers. If we Miniſters would read every morning a Chapter in this booke of Judgement, and write it downe in the common place booke of our conſciences, with the pen and inke of meditation and prayer, it would keepe us from lazineſs in our places, and lewdneſs in our practiſes. If you Souldiers would anoint your ſwords with the ſword-ſalve of judgement, it would heale all the wounds in your conſciences, and keepe you from wounds for ever. If you Ladies would dreſs your ſelves every morning in the glaſſe of judgement, it would cure your black pimples, and cover your naked breſts, thoſe two famous Enſignes of ſtrumpets. If you *Hectors* with your *Mad-dames*, would perfume your beds with the muske of Judgement, it would cure you of, and keep you from the *Noli me tangere*. If you drunkards would ſpice your morning draughts with the

Nut-

Nutmeg of judgement: it would keep you from reeling and ſpuing all that day. In a word, if all would ſeriouſly thinke of being judged by the law of liberty, it would make them ſo to ſpeake, and ſo to doe, as they might hold up their heads in that time, *James* 2. 12.

Uſe 6. Of conſolation to all the friends and favourites of Jeſus Chriſt: out of the Lyon of the Tribe of *Judah* cometh better and ſweeter honey, then out of *Sampſons* Lyon; Judges 14. 8. come pretious ſoules, here you may ſatiate (you cannot ſurfet) your ſelves. When this Judge comes, then is the time for you to lift up your heads, *Luke* 21. 28. Then is your time of refreſhing from the preſence of the Lord, *Acts* 3. 19. Then is your marriage day, *Rev.* 19 7. Then is your Coronation day, 2 *Tim.* 4. 8.

There are four things that are breſts of comfort and conſolation to you.

1. The neare and deare relations between you and the Judge; he that is Judge on the Bench, was your Advocate at the barre, your friend at the board, your husband in the bed; it is he that ſuffered for your ſakes, ſatisfied for your ſins, interceded for your prayers, pleaded for your perſons. What made the Apoſtle ſo peremptorily to aske that queſtion, *Rom.* 8. 34. *Who is he that condemneth? it is Chriſt that dyed. Quomodo Chriſtus eum damnabit, quem propria mors redemit.* Amb. lib. de Jacob. cap. 6.

2. The ſhortneſs of the time; it will not be long before this Judge comes, though I dare not ſay with *Alſted.* in his Chronol: that 1657. ſhould be the yeare, becauſe the numerall letters are found in *mundi conflagratio*; nor yet with *Napier* that 1688 ſhal be the year, for thoſe are *Arcana cœli*; yet I may ſay with *Bucanon*, if 1600 yeares agoe were *ultimum tempus*, that then this is *ultimum temporis*. I may ſay with *Tertullian*, this is *clauſulum ſeculi*: with *Auſtin*, Chriſt is in *proximo*: with *Cyprian*, he is *ſupra caput*; yea I may ſay of ſome here, as was ſaid of *Simeon*, they ſhall not depart this life before they ſhall ſee the Lords Chriſt, *Heb.* 10. 37. *For yet a little while, and he that ſhall come, will come, and will not tarry.* The originall is very full and emphati-

call, every word hath its weight, to shew not only the certainty, but especially the celerity of his coming: Ἔτι γὰρ μικρὸν ὅσον ὅσον, *yet a little very little while,* ὁ ἐρχόμενος, who is on his way, ἥξει *instabit, Parans.* ὑ χρονιῖ *Att:* makes no delay: the summe is, he is on the wing, he comes post, he will be here before most are aware.

3. What this Judge brings with him, *Rev.* 22. 12. *Behold I come quickly, and my reward is with me.* Christ comes with his hands full of wages and rewards. 1 *John* 3. 2. *We know when he shall appeare, we shall be like him,* 2 Thes. 1. 10. He shall come to be glorified in all his Saints, and to be admired in all them that beleeve. Its not possible for me to expresse, nor you to conceive, what wages Christ brings with him: it is beyond rhetorick and reading. *Cœlum & Christus non patiuntur hyperbolen.*

Quicquid dixero minus erit.

Yet I shall adventure to give you a taste of the fruit of the heavenly *Canaan*, which may suffice and satisfie you, untill your blessed *Josuah* shall lead you into it.

I shall for method-sake divide these blessings, into benefits for the body, benefits for the soule, and benefits for both.

1. Benefits to the body. Which are of two sorts.
1. Privative.
2. Positive.
1. Privative; there shall be a releasing our bodies.
1. From all miseries.
2. From all necessities.
3. From all deformities.
1. From all miseries.
1. From penury and poverty, those *dura tela*; there shall be no beggar in that heavenly *Israel.*
2. From toile and labour, no

Redit agricolis labor actus in orbem.

As when night of death comes no man can worke, so when day of glory comes no man shall worke; all holy-dayes, heaven

heaven is nothing elſe but an eternall play day.

3. From the yoak of ſervitude and ſubjection, Politicall, Oeconomicall, Eccleſiaſticall: then will be the yeare of releaſe, the univerſall Jubilee, then ſhall *God be all in all.* 1 *Cor.* 15. 28.

4. From perſecution; no dogs nor devourers there; the dogs ſhall be caſt into the kennell of hell, to hang and howle for ever.

5. From thoſe three arrowes, of ſword, plague, famine, *Rev.* 21. 1. No more Sea: this world is that Sea, theſe three the billowes which breake the bones of men, and backs of Kingdomes.

6. From all diſeaſes and ſickneſſes, all pangs and paines, all Doctors and Phyſicians *Recipes* will be uſeleſſe there, heaven's a *probatum eſt* againſt all maladies.

7. From death; no crying or dying there; in that Church no bell to toll the paſſing knell; in that City no bils of mortality printed.

2. From all neceſſities.

1. From food and ſuſtenance, we ſhall not live with the Salamander in the fire, with the Camæleon by the aire, but we ſhall live by the eye, *Rev.* 7. 16, 17.

2. From rayment, ſtudying, marriage, &c. *Matth.* 22. 30. *As the Angels of God.*

3. From all deformities; no monſters, nor miſhapes in heaven; that rectifies all.

2. Poſitive benefits to our bodies.

1. Our bodies ſhall be perfect and perſonable, without ſpot or blemiſh, better then if made of wax and alablaſter, no need ſhall our Ladies have then of *Peter* and *Paul*, or black ſpots. *Phil.* 3. 21. *Glorious bodies.*

2. Immortall and incorruptible; heaven hath embalming ſpices to keep our bodies for ever. *Adam* had (*Ut ſcholaſtici*) *a poſſe non mori, a non poſſe non mori, a mori non poſſe*; this laſt ſhall then be our condition.

3. Spirituall and tranſparent, like Venice glaſſes with water in them, which ſhew all the parts and proportions of the things in them. *Corpora beatorum ita erint diaphana,*

ut oculis intuentium appareant vena, humores, viscera, nervi, ac tota omnium partium harmonia. Thom: in Add: q. 85. act. 1.

4. Active and agile, they shall *sequi ad nutum animæ*, they shall move, though not in *instanti*, yet *tempore imperceptibili*.

5. Mighty and powerfull; *Luther* is perswaded that the bodies of the Saints shall be of that strength, that they shall be able to tosse the greatest mountaine like a ball.

2. Benefits for the soul; *Si tanti vitrum, quanti margarita*, if the Cabinet be thus rare, what shall be the jewel; surely Christ will not do as the *Ægyptians*, build stately Temples without, and have nothing but dogs and Crocodiles within.

1. The privative benefits that shall accrue to our soules are:

1. Freedome from sin, that great troubler of our spirituall *Israel*, the bane and burthen of our soules; *Hic præceptum est ut non peccemus, ibi præmium est non posse peccare.* Aug: ad Bonif: lib. 7. cap. 7. tom. 7.

1. Our hearts, those bottomless Oceans of pollution and prophaneſs shall be emptied, we shall never be more troubled with hardneſs of heart, with straitneſs in duties, with hypocrisie in our actions, with unbeleife in the promises; but our hearts shall be *Camara regis*, the Courts of God, and presence Chambers of Jesus Christ.

2. Our understandings shall be freed from mists and fogs of ignorance, those *Israelites* shall be delivered from *Egypt*. *Ignoramus* shall never be acted more by them.

3. Our judgements shall be freed from errors, it shall be truly said of them, which is falsly said of Popes, they cannot erre.

4. Our wills shall be freed from all impurity, imperfection, unability, unwillingneſs; heaven will make us all conformists, the wheels of our wills shall sweetly and swiftly move about with the *primum Mobile* of Gods will.

5. Our memories shall be freed from oblivion; amongst all the rivers in Paradize, there shall be no *amnis oblivionis*;

amongst

amongst all the Lawes of heaven, there shall be no νόμος ἀγράφος; all good things shall be so imprinted with indeleble characters in our memories, that no *aqua fortis* shall be able to eat them out.

6. Our consciences shall be freed from all impurity and unquietness. *Bernards* fourfold conscience shall be abbreviated into one; the bad and quiet, the bad and unquiet, the good and unquiet; into a good and quiet conscience, that which is not only the heaven upon earth, but also that heaven of heavens.

7. Our affections shall be freed from all distemper and disorder; they shall never more make our soules Bedlam-houses: those untamed horses shall not overthrow the Chariots; but those strings shall be so well tuned, that they shall make melodious musick.

2. Freedome from Sathan and his temptations, no Devil shall ever stand at our eare or elbow, to inspire wicked motions, or to incite us to vaine actions, he shall never rub our temples with his *Opium* of poysonous suggestions. *Rev.* 12. 7, 8. He was once sued with an *Ejectione firma* out of heaven, he can never gaine possession againe.

3. From the feare of hell and damnation, you shall have an eternall acquittance and discharge given you under the hand of Jesus Christ.

4. From the feare of Gods displeasure, that *inferni lumen*; God will for ever lift up the light of his countenance upon you; nothing but smiles from God.

2. Positive mercies to your soules.

1. Your soules shall be filled with perfect knowledge, (*scibilia in quantum scibilia*) all the essences, and first qualities of things, which now are hidden from us, all the riddles in Scripture shall then be resolved, yea the whole Arke which now is dangerous to pry into, shall then be open'd, and we shall know all that is needfull and comfortable for us to know about Gods councel of election and reprobation, the Trinity in Unity, the hypostatical union, &c. 1 *Cor.* 13. 12.

2. With perfect holiness and sanctity of our natures;

hap-

happineſs is nothing elſe but holineſs compleated and crowned.

3. Enjoyments joyntly to ſoules and bodies.

1. We ſhall ſit Judges upon them that have ſlurd and ſlanderd us, 1 *Cor.* 6. 2. *The Saints ſhall judge the world.* 1. *Comparativè*, Matth. 12. 41. 2. *Interpretativè*, they ſhall approve of the ſentence, *Pſal.* 119. 137. 3. *Acceſſoriè*, they ſhall ſit on the bench with him, *Matth.* 19. 28.

2. You ſhall enjoy the company of Chriſt and Saints.

1. Chriſt; you ſhall obtaine that (which was *Auſtin's* deſire) *viz.* to ſee Chriſt in the fleſh, *John* 17. 24.

2. Saints; you ſhall ſee and know all the Saints from *Adam* to the laſt that entred into heaven, *Heb.* 12. 23.

3. All the treaſures and pleaſures of heaven, ſet forth and ſhadowed out to you from ſundry ſimilitudes and compariſons, as crowne of life, power over nations, feaſting, marrying, ſumm'd up in the joy of the Lord, *Matth.* 25. 23.

4. The preſence and perſon of Almighty God, *Matth.* 5. 8. You ſhall ſee God, not only with a mental, but alſo with a corporal viſion, which is the ἀχμὴ of heaven and happineſs.

5. The continuance and duration of all this happineſs which is for ever, *Pſal.* 16. 11. *In thy preſence is fulneſs of joy, at thy right hand are pleaſures for evermore.* 2 Cor. 4. 17. *A more exceeding and eternall weight of glory.* The words in the Original are ſo full, that we can ſcarcely render them in Engliſh, ſo nigh as we can come, is, that if there be an eternity more then eternal, this is it. As it adds much to the miſery of the damned, that their torments are eternal, ſo it adds infinitely to the comfort of the Elect, that their joyes are eternal and everlaſting.

Æternitate magis æterna. Bez. in loc.

And thus have I done with my Text in general, to come to the occaſion of this Aſſembly in particular.

To the Judges.

1. To you much honoured Lords; It is the honour of this people, that Judges of ſuch integrity and ability, ſhould come this Circuit. It is the happineſs of the Preacher to have

have such Judges eares and hearts to speake to, that have alwayes been observed for their devotion and piety;

in their {attention to / retention of} the Word;

which emboldens me to spread these four Petitions humbly before your Honours.

1. When you are in the place of temporal, thinke often on eternal judgement; let your heart be the true Philosophers stone, which turns all these earthly matters and metals into golden meditations, such thoughts will warme and warme your hearts, quicken and carry on your spirits in your weighty affaires, comfortably and courageously.

2. Execute temporal, as this Judge will execute eternal judgement; *Fiat justitia ruat mundus*, give me leave thus to English it, so execute judgement as if the world were now a ruining, that so spectators may learne *alphabetum judicij extremi*, as *Luther* phrases it.

3. Maintaine the honour of that Potentate from whom you have your Commission. *Prov.* 8. 16. *By me Princes rule, and Nobles, even all the Judges of the earth.* Let your lips speake, plead, pronounce sentence, even to death for Christ, if the offence demerit it. If any should be brought before you for saying the Protector were a [a] traytor, a tyrant, an usurper, would you not severely punish him, and that very justly?

If any shall be brought before you for calling Christ a bastard, impostor, no God, a cursed [b] goate, the lest hard, and many such like, which I tremble to name, least Christ should strike me dead for repeating such blasphemies. Let Christ, who is your Lord Protector now, and shall be your Judge one day, finde as much favour from you, as that you as much for Christ now you judge, as you would have Christ stand for you when he is your Judge: you must shortly come to your verse;

[a] Reader, judge whether here be any thing spoken against the Lord Protector, as some obtrectators have falsly accused mee, whose unjust calumny did occasion the printing this Sermon.

His mala de dulci flore venena legunt.

[b] *Coppin* was then to be tryed for such like blasphemies.

Noster erunt judex, jam judicis ante tribunal

As

Judge *Aske* dyed before the next Assize.

As your grey-hairs are ornaments to you as you are Judges; so they are warnings to you as you are men, *Psal.* 82. 8.

4. Countenance and encourage the painfull and faithfull Ministry, be to them as the Oke to the Ivy, support them by your power, that they may shade and shelter you by their prayers.

I have three things to press upon your Honours to this end.

Primum in unoquoq; genere est mensura cæterorum.

1. The neare relation between Magistrate and Minister at first, *Exod.* 4. 14. *Is not Aaron the Levite thy brother?* And God commands fraternall care and correspondency. *v.* 16. *He shall be to thee in stead of a mouth, and thou shalt be to him in stead of God.* Though you are the elder brethren, and carry away the honour and inheritance, and we only have an annuity for terme and time of life, yet we are your brethren;

——*Dat Justinianus honores,*
As genus & species cogitur ire pedes.

2. Your deare concernments, I may say of your lives and livelihoods (as *Judah* said of *Jacob*'s *Benjamin*, Gen. 44. 30.) are bound up in the lives and liberties of the Ministers. Magistracy and Ministry are to the body politicke (as the two legs are to the body natural) upon which Common-weales stand, by which they goe; if one of these be broken, or cut off, the other must needs faile, and the whole body fall. Yea the blinde *Sampsons* for zeale lay hold on both these pillars, and pull them downe together.

3. The famous and flourishing state of that Nation where the Magistrate and Minister mutuall support one the other, the Megistrate by his person and power, the Minister by preaching and prayer: it is a more hopefull and happy Asterisme to a Land, than *Castor* and *Pollux* appearance together is to the Sea. When more holy and happy dayes in *Israel*, then in *Davids* and *Hezekiahs* reignes? who encouraged the Seers, and listned to their voyce, though reproving

for

for sin, and particularly, *Thou art the man*, 2 Sam. 12. 7. When more flourishing times for Church and State, then in *Constantines*: and in *England*, then in Q. *Elizabeths*?

I shall conclude all with *Jehoshaphat* his charge to his Judges, 2 *Chron.* 19. 6, 7. *Take heed what you doe, for you judge not for man but for the Lord, who is with you in judgement; Wherefore now let the feare of the Lord be upon you, take heed and doe it, for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.*

2. You worthy Patriots, the fixed Stars in the Orb of this County, whose sweet and gratious influences, we the inferiour bodies have often received, and doe with all humble thanksfulnes acknowledge, especially those three late ones. To the Justices.

1. The cleering the County of vagrants, the pest and shame of *England*.

2. The suppressing the multitude of Alehouses, those nurseries of vices and villanies, yea the very shops and Synagogues of the Devill. Surely your actions (if Reverend and religious Mr. *Bolton* were living) would cause him to recant that saying of his in his Sermon before the Judges at *Northampton*, Anno 1630. that it was not so hard a work to win *Dunkirke*, as to get downe an Alehouse: Oh that *Dunkirke* could now be so easily taken.

3. Your pressing the Acts and Statutes against the prophanation of the Lords day: I see you have found out that Law which *Solon* could never finde, *viz.* a Law to put all good Lawes into execution, you are truly *Boni Judices*, such as are living Lawes, and make the Lawes to live; you have put clappers into those bels which make musick in the ears of Gods people, but ring a dolefull knell to the hearts of the wicked. Worthy Sirs, *Quo pede cepisti*, goe on, and give me leave to adde my mite to your treasury.

1. Have a very vigilant eye over the inferiour officers; a fault in the first concoction, can hardly be rectified by the other digestions.

2. Be very impartiall in your justice, let that never be said of your justice;

Dat veniam corvis vexat censura columbas.

You have heard of *Rete Vulcanium*, which caught great ones as well as meane ones: Oh when ſcarlet drunkards, and worſhipfull ſwearers are brought before you; do not receive them with *Your Servant Sir*, nor diſmiſſe them with ſuch another Complement as their greateſt puniſhment; but let it be ſaid of your tribunal, what was ſaid of *L. Caſſius* Prætor of *Rome*, *Scopulus rerum*, a rock to break all proud and prophane waves and wayes. Oh remember the charge God gives you, *Deut.* 16. 19, 20. *Thou ſhalt not wreſt judgement, nor reſpect perſons, neither take a gift, but juſtice, juſtice, ſhalt thou doe.* Oh imitate that admirable patterne, *Job* 29. 12. & 18. *Deliver the poore that cry, and the fatherleſs, and him that hath none to help him*; cauſe the widdowes heart to ſing for joy, put on righteouſneſs, let it be your garment, let judgement be your robe and diadem, be eyes to the blind, and feet to the lame, fathers to the poore, and break the jawes of the wicked; make *Kent* as *Sardinall* in *Syria*, of which it is reported, that no Turks, Saracens, Moores, can dwell, but dye before the years end. Oh let no common drunkards, prophane ſwearers, or deboiſe wretches dwell here, but make them depart before the yeare end, that that ſcoffing Proverb of *Kent* and *Chriſtendome* may be out of date. For the Lords ſake, ſinners ſake, yea your own ſoules ſake, put to your helping hand: methinkes I ſee ſome dawnings of reformation againe, there was a glorious Sun ſhined in our Hemiſphere ſome ten yeares agoe, but like *Amos* Sun it ſet at noone day; ſome rayes ſeeme to appeare againe, lay hold upon them, leſt we be left in Cimmerian darkneſs, and it be ſaid of *England*, that its worſe with her in the end, then it was in the beginning.

Val: Max: lib. 3. cap. 7.

Villamont. lib. 3. cap. 4. of his voyages.

To the Lawyers.

3. You eloquent *Tertullus*'s, whoſe tongues are like ſo many *Orpheus* his pipes to allure the Judges, Witneſſes, Juries, auditors to you; remember you ſhall be cald from the barre to the tribunall, to give account to this judge of

all your pleadings before the Judges: take a dram of the powder of Judgement, and lay it upon your tongues every time before you plead, it will be a speciall prefervative, to keep your tongues from bliftering, and your conſciences from feſtering.

4. You Witneſſes and Jury men, anoint your lips with the oyle of Judgement, it will cure you of and keep you from the ſtinking breath of falſe witneſs, or a falſe Verdict. To the Jurors.

To cloſe and conclude all: ἄνδρες Ἀθηναῖοι, Men of *Athens*, not by nation but by nature, you have itching eares after newes and novelties, and it hath been the courſe and cuſtome of Preachers to pleaſe you with ſuch things, that you might applaud them with *Hic eſt ille Demoſthenes*; but I better know the worth of yours and my ſoule, then to ſoole and flatter them ſo away. I have endeavoured ſo to preach this day (not only as King *James* ſaid of a conſcionable Chaplain of his) as if judgement were behind your backs, but as if it were before your faces, I ſhould be glad ſo to defeat your ſoules. I have read of a famous cheat that was put upon a Bulgarian King that was a Heathen, by one *Methodius* a Painter, who was a Chriſtian; he being deſired to draw a rare peice of his art in this Princes Pallace, promiſed he would, and did accordingly; which when he had finiſhed the King came in full fraight, with expectation to have ſeene his Hawkes flying, Hounds running, Foreſts greene and flouriſhing, &c. But behold there was a hideous Map of the day of Judgement, heaven in its blacks, the earth on fire, the Sea in blood, men and women crying, Devils roaring, &c. Which did ſo apale and amaze him, that he preſently turned from a Pagan to a Chriſtian.

You have come this day with expectation to hear a Sermon, garniſhed with ſtreines of Rhetorick, adorned with the flouriſhes of the Fathers, crowded with invectives againſt the times, ſtuffed with ſcoffs and jeers of Sectaries and Anabaptiſts, the uſuall ſtuffe of theſe Sermons; but unexpectedly you meet with a Sermon of Judgement, as lively drawne before your eyes, as if it were penſilled upon the wall with a beame of the Sun; Oh that it would amaze

your

your hearts, affright your ſpirits, terrifie your conſciences, that of prophane people you would become pious and holy; I ſhould be glad with all my ſoule to put ſuch a holy and happy cheat upon you, to cozen you with heaven in ſtead of hell. I have often admired at that place, 2 *Cor.* 12. 16. *Being crafty I caught you with guile:* I have endeavoured after ſome ſuch cunning in catching your ſoules this day, and if I have failed of my purpoſe, yet I am ſatiſfied. *In magnis & voluiſſe ſat eſt.*

FINIS.